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A SOCIOLOGIST LOOKS AT HIS SCIENCE¹

I

It is only within the past three years that the books of Christopher Dawson have begun to appear. Already he has taken a prominent place among that small distinguished group of English Catholic writers whose influence has made a lasting imprint on modern thought and literature. Though his work may seem to lack some of the literary brilliance of two best known of that group, yet in one sense at least I believe it is more deeply significant. Focusing his able mind on the vast panorama of social phenomena, he writes as a sociologist in a day when sociology, though sorely needed, has apparently become bankrupt. I believe he offers some valuable ideas for the restoration of this science to its rightful place.

Since the time when Auguste Comte set out to create a new comprehensive science which was to be the keystone of the whole scientific structure, sociology has fallen on evil days. Comte failed for two main reasons: first he insisted on fitting the whole complicated range of social phenomena into a simple evolutionary formula; and secondly he ended by turning away from science and became the high priest of a semi-mystic cult with a grandiose program of social reform.

Following in the steps of Comte later sociologists presented schemes of social development which were equally simple. For Herbert Spencer and his school the biological evolution of Darwin seemed to offer a convenient pattern into which all social facts

¹ The first of a series of three articles on the Significance of Christopher Dawson.

Author's Note—My reason for classifying Dawson as a Sociologist is twofold: first, in at least one of his works he has so classified himself; secondly, whether he writes of history or anthropology or religion, his point of view is clearly sociological.

could be easily fitted. The followers of Marx found a neat framework in economic determinism. The development of psychology presented the basis for yet other simple explanations of social causation. Each of these attempts has sought to apply to the study of social phenomena the special concepts and methods of some other science.

When it became evident that these efforts had proved inadequate, sociologists did indeed strive to develop sociology as an autonomous science with a methodology and program of its own. How far short of success they have fallen can be judged from the words of Edwin R. A. Seligman in his introductory article to the *Encyclopedia of Social Sciences*: "It is no wonder that sociology is still far from the definiteness and unity which characterizes the older social sciences. Nor is it surprising that generalizations lacking adequate verification still hold an important place in social theory." This is little more than a euphemistic way of admitting failure.

With his usual clarity Dawson has stated the case. "Sociology no longer possesses a clearly defined program and method; it has become a vague term which is used to cover a variety of separate subjects. Sociologists have abandoned the attempt to create a pure science of sociology and have directed themselves to the study of practical social problems. . . . Sociology seems in danger of becoming a scrap heap on which are thrown any items that cannot otherwise be disposed of."

It was a sad fate to have begun a century ago with the promise of so much and to have ended with the accomplishment of so little. The confusion that has reigned during the intervening years can be seen from Professor MacIver's article on Sociology in the latest volume of the *Encyclopedia of Social Sciences*. In fact, one may say that Sociology has fallen into decided ill-repute. One hardly wants to be known as a sociologist. Recently a professor of this subject in one of our universities was twitted about his academic profession. His half-serious reply was, "Sir, I am not a sociologist; I am an economist interested in social problems."

II

Confronted with the wreckage of past systems and of grandiose schemes come to naught, Dawson does not hesitate to state

that the problem of sociology is probably the most vital scientific issue of modern times. The reason is this: if we admit the impossibility of creating a science of sociology we are confessing that we are incapable of knowing the essential requirements of sound social structure or of comprehending those basic forces which underlie man's whole social and cultural development. Undoubtedly a great part of our present confusion and difficulty is due to the fact that, while we have made such rapid advances in physical science and its practical application, we have achieved so little progress in a real science of society. It is safe to say that without a scientific sociology there is little hope for anything but a blind and haphazard conduct of man's larger social life. In his paper, "Sociology as a Science," contributed to "Science for a New World," it seems to me that Dawson has done a remarkable piece of work in clearing the ground and tracing the foundations for the reconstruction of sociology on a truly scientific basis.

One of the first requisites for the development of such a science is the determination of methodology. Part of the failure of the past has been due precisely to the lack of a proper technique and a readiness to depend upon the methods of other sciences. The method suggested by Dawson is not altogether original. Basically it is that used by Leplay, whom he regards as the discoverer of a scientific method of social study. Leplay studied working families from every part of Europe and from every stage of culture, each in its geographic and economic environment, analyzing social life in terms of place and work. Thus his method was analogous to the biologist's study of the organism in relation to its environment and its function.

Dawson, however, points out that a culture is not merely a community of place and work, but above all it is a community of thought and is best seen and known by its higher spiritual activities. Nor can it be studied only as a product of material environment. One of the points most emphatically stressed in his writings is that society is the resultant of complex material and spiritual causes, and among these causes none has been of greater importance than religion. It must not be thought that Leplay did not perceive the importance of religion. He considered it, however, chiefly as an external force governing social life from without. Dawson on the other hand insists on looking at the religious instinct not only as a part of man's very nature,

but as the chief driving force in developing and molding society from within.

A second requirement for the development of sociology as a science is the determination of its proper scope and program. The work of Leplay, besides having the limitation already mentioned, was restricted to the consideration of the family. "This required to be completed by a similar analysis of the other social units besides the family—the rural community, the city with its region, the people and the State, and finally by an historical analysis of the social development and cultural traditions of the society as a whole."

The entire program of sociology needs to be clearly distinguished from, and yet properly related to the other social sciences. One of the difficulties of the past has been the over-lapping and rivalries that have existed between sociology and these other sciences. The following passage outlining the relationship between history and sociology is indicative of Dawson's thought on the subject:

"History and sociology are, in fact, indispensable to one another. History without sociology is 'literary' and unscientific, while sociology without history is apt to become mere abstract theorizing. Hitherto the greatest weakness of sociology has been its indifference to the facts of history. It has tended to manufacture a history of its own which will be the obedient servant of any theory it happens to propound. It is hardly possible to open a modern sociological treatise without coming across historical 'facts' that are unknown to the historians and dogmatic solutions of historical problems which the historians themselves approach with the utmost diffidence.

"This is the inevitable result of the mutual distrust between history and sociology and the attempt of each of them to assert its own independence and self-sufficiency. In reality sociology and history are two complementary parts of a single science—the science of social life. They differ, not in their subject matter, but in their method, one attempting a general systematic analysis of social process, while the other gives a genetic description of the same process in detail. In other words, sociology deals with the structure of society, and history with its evolution, so that they are related to one another in the same way as general biology is related to the study of organic evolution; neither can attain its end without the help of the other. Thus a sociological study of Greek culture would concern itself primarily with the organic structure of Greek society—with the city state and its organization, the Greek family and its economic foundation, the functional differentiation of Greek society, the

place of slavery in the social order, and so forth; but all these elements must be studied genetically and in relation to the general development of Greek culture on the basis of the material provided by the historian; while the latter, on his side, requires the help of the social analysis of the sociologist in order to interpret the facts that he discovers and to relate them to the organic whole of Greek culture, which is the final object of his study. It is for the sociologist to define the form of culture and for the historian to describe its content."

III

While the sociologist is in no sense a social reformer, yet in the opinion of Dawson sociology does offer certain practical helps to one interested in social reform. "You cannot plan the future of a society if you have no knowledge of the true nature of the society in question. Moreover, at the present day the plans of economists are at the mercy of the policies of the politicians and the politicians themselves are the instrument of a public opinion which is swayed by obscure and non-rational forces." The sociology that Dawson envisions will not only reveal the true nature of society; with its scientific method of social analysis it may be expected to serve somewhat the same purpose for society as psycho-analysis accomplishes for the individual by unveiling the causes of latent conflict and repressions and by making society conscious of its real ends and motives of action. It will have a further function, that of reforming the art of politics in the same way that modern sciences of bacteriology and physiology have transformed the art of medicine. "In the task of restoring spiritual order and social health to our distracted civilization, sociology has, as Comte realized, an essential part of fulfill."

In his various works Dawson has been surveying the vast scene of social phenomena from the point of view of the sociologist. With his remarkably keen mind, with his background of encyclopedic knowledge, with his clear vision of the method, scope and objective of sociology, with his great power of exact generalization on the basis of wide knowledge and his ability to present concrete illustration, Christopher Dawson offers interesting possibilities as one who may do much in pointing the way to the reconstruction of a real science of sociology which may yet fulfill some of the promises of its early prophets.

LAWRENCE J. SHEHAN.

CONCENTRATION OR DIFFUSION OF AUTHORITY IN COLLEGE ACCREDITING

Everyone present at the meetings of the College Department of the National Catholic Educational Association in Chicago last April must have carried away the impression that the Department has awakened to the seriousness of the problems confronting Catholic Higher Education today and is taking definite steps to work out solutions of these problems. The program last April was concerned almost entirely with reports from the committees which had been appointed the year previous. These Committees were four: (1) Educational Policy and Program (the curriculum for the B.A. degree), (2) College Accrediting, (3) Organization (of the College Department) and (4) Adequate Financing of the Catholic College. In addition to these four, the Committee on Graduate Studies of several years standing conducted one of the sessions the outcome of which was the setting up of a Section within the Department on Graduate Studies which will take over one of the sessions of the annual program to discuss this problem before the entire membership of the Department. The reports of the four committees named above were received and the Committees continued for further study of their problems with the exception of Committee (3) Organization, the name of which was changed to Committee on By-Laws with instructions to draw up By-Laws for the conduction of the work of the Department newly organized on a regional basis.

It is in regard to the reports of Committee (2), College Accreditation, and Committee (3), Organization, that this statement is concerned. As the time approached for the annual meeting last spring it was learned by the Committee on Organization that one of its recommendations was in direct conflict with a recommendation to be submitted by the Committee on College Accreditation. Briefly this conflict was as follows: the work of the Department has been along lines of two distinct activities, namely, the annual program and college accrediting, and two separate committees have carried on these two tasks, respectively the Executive Committee of the Department and the Committee on the Accrediting of Colleges (name changed in 1932

from Standardization Committee), each with its own set of officers and a large membership.

After careful consideration by the Committee on Organization, it was unanimously agreed that these two functions should be merged in one committee, that this should be a small committee and a secretary should be provided for, the expenses of whose office would be carried by the Department. Copies of its preliminary report containing this recommendation were sent to all member institutions soliciting criticism as an aid to drawing up a final report which would be favorably received by the Department. In no single instance did any member institution object to this merging of the work of the two large committees into one small committee.

It was with some surprise, therefore, that the Committee on Organization learned, following a meeting of the Committee on Accreditation, that this Committee was bringing in a report recommending that the accrediting function be carried on by a committee separate from the Executive Committee of the Department and that the membership of this accrediting committee be increased instead of reduced in number. It was evident if two such reports were made by these two committees to the Department much time would be lost in trying to resolve this conflict. The situation that had arisen seemed of sufficient importance to the President of the Department to call a joint meeting of the two committees the night before the annual meeting for the purpose of ironing out these differences so that the final reports of the two committees to be made the following morning would be in harmony. The joint meeting was held but it was soon evident that the Committee on Accreditation was in no mood to work out a compromise whereby the conflict between the two positions could be resolved. The Chairman of the Committee on Organization, therefore, following discussion with the other members of his Committee, graciously decided to strike out the recommendation on one small committee exercising the two functions leaving the matter for consideration during the coming year.

The Committee concentrated its efforts on the regional plan of reorganizing the Department and in the motions presented following the discussion of its report no reference was made to merging the two functions in the Executive Committee. Two

of the motions made by the Chairman of the Committee, regularly seconded and passed by the Department, were the following:

MOTION TWO: That the present large executive committee of thirty-three members be reduced beginning in 1936 to eleven members, to be determined by providing that two representatives be elected or appointed by each of the regional units, with President, Vice-President, and Secretary of the College and University Department ex-officio members.

MOTION FIVE: That an executive secretary be engaged to act for the College and University Department, serving the Executive Committee at a nominal salary and the expenses of his office, if and when funds are able to be raised for that purpose.

The report of the Committee on Accreditation (recently published in pamphlet form and sent to all member institutions) contains the following:

(3) Accreditation Should Be Function of Special Agency, Not Executive Committee.

It is the opinion of the Committee that the work of accreditation should be the special concern and special interest of a commission of the College Section of the National Catholic Educational Association. Persons should be selected for that work who are specially qualified for it, and who are interested in its development. It is for that reason that the Committee believes that the work of accreditation should be placed in the hands of an agency different than the Executive Committee which has charge of the general policies of the Department. An additional reason for this suggestion is that a larger group of people will be actively interested in the direction of the organization and its work. For that reason the following resolution was approved:

"Resolved, That accreditation shall be the work of a special agency rather than a function of the General Executive Committee." (Pp. 8-9.)

We therefore propose the continuation of the Accreditation Commission, to be composed as follows:

1. The Chairman continued as at present.
2. The Secretary to continue as at present.
3. Sixteen additional members, four elected each year, one from each region, for a term of four years. (P. 10.)

After reading these recommendations for the membership of this "special agency" to carry on the accrediting function, one is reminded of an item which appeared in "Patter" in the *Readers Digest* some months ago: "No committee ever accomplishes any-

thing unless it is composed of three members, one of whom is sick and another absent." This is another way of expressing the truth known to all familiar with committee work that it is the Executive officer (no matter what title he may carry) who does the work. The other committee members, however, have a real function to perform, namely, to pass judgment upon the work of the executive officer and to confer with him on plans for its advancement. Six members would seem to be ideal for the performance of this function. A membership of seventeen additional to the Secretary creates an impossible situation if the committee is to hold any number of meetings with a quorum present.

The reason for this is not far to seek and it may be stated in one word, "finances." The writer of this statement has served during the past ten years on the Executive Committee of two Associations—one national, the other regional, that concerned themselves with the two functions of such committees, namely, planning the annual program and admitting colleges to membership on the basis either of their own rating or of that of other accrediting agencies. In all this time only once was a member absent from a committee meeting and on that occasion he was in the hospital. How is this to be accounted for? For two reasons: first, because the expenses of the committee members were paid in full on their own statements, and second, because the committees being small (both having seven members including the secretary), membership on each committee held prestige and no one would risk losing membership by failure to be present at its meetings and taking an active part in its deliberations.

Even if the Department decides to have one small Executive Committee of seven members (including the secretary) exercising both functions, the problem of financing its activities still looms large. It is not insurmountable, however. The present membership of the Department in the 1934 Proceedings is listed as 105. Assuming there are 100 members paying the membership dues, this gives an income for the Department of \$2,000 paid into the General Treasury of the Association. \$500 is allocated to the Secretary of the Accrediting Committee to cover the expenses of his office. This means that if the college members are paying their dues, the Department is contributing \$1,500 annually to the support of the General Association. This should be continued. But if the Department is willing to increase its dues, it

should be allowed to draw up a budget for its activities to the amount of this increase in income.

In the present financial situation it probably would not be wise to increase the dues for the smaller institutions. The larger institutions, however, would no doubt be willing that their dues be increased on some kind of a graded scale based on full-time student enrollment not including summer sessions. The simplest way to do this would probably be to have each institution pay 5 cents for each full-time student with a minimum fee of \$20 as at present for all colleges of 400 students or less and a maximum fee of \$100 for all institutions of 2,000 students or more. Looking over the present membership, there would probably be on this basis about 80 institutions with 400 students or less paying \$20 annually, i.e., \$1,600. The remaining 25 institutions with 400 students or more would be paying on the average about \$56 giving an income of \$1,400. In round numbers then the Department could expect a total income of \$3,000—of which one-half or \$1,500 would be allocated to the support of the Association and \$1,500 to the Department budget. This is not much, but it would be a beginning. With \$1,500 annually to draw upon the members of an executive committee of seven members could have their expenses paid to the meetings—not to the annual meeting, of course, since there they represent their institutions, but to all other meetings during the year which need not be many. The larger part of this \$1,500 would be needed to cover the expenses of the secretary's office.

If such a committee were decided upon its membership is already determined by the motion passed at the last meeting of the Department quoted above, namely, three officers: President, Vice-President, and Secretary with four others, one elected by each of the four regional units. It is true this motion calls for a committee of eleven members with eight elected by the regional groups, but, in the opinion of the writer, the financial consideration makes this prohibitive. Others may object that the Eastern and Midwest regions should have greater representation than the Southern and Western since the latter two groups have only 16 institutional members while the former two groups have 89. But it must be remembered that the three officers are elected by the Department and since these two groups have 85 per cent of the

voting power they will dominate in the election of officers. Further, their geographical situation makes this desirable.

The distinction made above between the two functions of the department, namely, the program function and the accrediting function deserves some comment. In substance the first function might better be called the policy determining function. The Department itself, of course, determines its policy, but the Executive Committee is its instrument for formulating that policy and the program is the instrument for making it public. The accrediting function, however, is the instrument for making that policy effective. Once accrediting becomes effective, the committee exercising that function automatically becomes the agency for formulating the policy. The two cannot be separated. They must be exercised by one body. The question is: Can we place confidence in a small group elected from our membership to exercise this power with intelligence?

The answer to this question must be affirmative unless the Department is to travel the road it has been following for the past decade or more. If we are not satisfied with past achievement, the only way out is concentration of authority in the hands of a few carefully selected individuals who give promise of capability and are willing to serve. Our attitude must be: *Give them power and hold them responsible*. If they fail to measure up to that responsibility, either as individuals or as a group, a new trial must be made by the election of others in their places.

Emerson in his essay the Conduct of Life says: "Concentration is the secret of success in all management of human affairs." The Church through her history has always known this and followed it consistently in her hierarchical organization. It is the Catholic tradition as exemplified in her religious orders. Right now there seems to be fear of dictators. But the very situation that brought dictators into being in the political world today was one of widely diffused authority with a consequent ineffectiveness in operation. There is always danger in concentration of authority, of course, but *it does bring results*. The safeguard is the right attitude by those exercising authority and the right attitude among those over whom it is to be exercised. This attitude in both instances is a real desire to promote the common good of all concerned. With this realized we may look forward to the continued improvement of Catholic Higher Education.

This is the end. Concentration of authority is the means. The condition which must prevail throughout the Department in all its activities, if this means is to advance this end, has been beautifully described by St. Augustine in his "Confessions": "Difference without dislike—each one learning from the other and in turn teaching him—and thus by a thousand pulses and signals of the heart revealed in look and speech, setting every mind ablaze and blending many in one." (Book I, 8.)

W. F. CUNNINGHAM, C.S.C.



MUSIC IN OUR CATHOLIC CURRICULUM

In response to the appeal made by His Holiness Pope Pius XI to the universal Church, "That faith may guide the arts," it is incumbent on every religious teacher, as the custodian of the "temples" of the hearts of children, to renew her zeal in fostering the art of music as a basis for true appreciation for the liturgy of the Church, and a deep reverential love for Christ Himself.

The pagans of ancient Greece realized the aesthetic value of music, for Plato defined it as "the art which, by means of sound, penetrates the heart of man, inspires a taste for the beautiful, the lovable and the good, and forms him to the practice of virtue." And today, one of our most distinguished educators declared that in his opinion the most fundamentally essential subjects in the curriculum are Religion and Music. The imperative need of religion in our educational system today is evident. The hearts of children must be drawn from material things to a loving service of God, through an intelligent knowledge of Him, as the Dispenser of all gifts. This gentle, forceful influence for good in the soul, during the impressionable years of childhood and youth, can best be attained by the indefinable peace, the tenderness, the longing for the beautiful, that music—Catholic music—awakens. This is true Christian culture.

Knowledge of mere notation and technique is wholly inadequate for cultural attainments. A sincere love and appreciation must be developed. But then—development is never haphazard. Method and gradation are essential. In the majority of Catholic schools today the incomparable Ward Method has been adopted. But even the most perfect adoption will fail in its results when treated as a foster-child of the curriculum.

Even a casual survey of the situation will reveal the parallel. In schools where mastery of the Church's Chant has called forth admiration and praise, we find—not especially talented pupils or gifted teachers, but simply well ordered schools where music has its proper place in the schedule and where a consciousness of its importance prevails. These teachers are not only sound pedagogues but Catholic instructors in the true sense of the word, for they obey the injunctions of Christ's Vicar, who expressed

clearly in his "Motu Proprio" his authoritative principles regarding the teaching of music in Catholic schools.

These lofty aims of the representative of Christ have, however, been thwarted in many schools through the inability of principals and teachers to realize their obligations in the matter of musical instruction. To many, music is one of those extra-curricular activities that can be curtailed or even omitted according to the superior decision of the faculty. An occasional rote song or a necessary chorus for entertainment constitutes the fulfillment of their obligations in the realm of music. Have they qualified teachers? Oh, certainly, they took "Ward" years ago and they remember all the exercises, etc., etc. Paradoxical as it seems, they must have the latest methods in English, the unit plan for social studies, the very up-to-the-minute athletic rules, but they fail to realize that there is a modern development in the teaching of the fundamentally cultural subject—Music.

Like every other alert educator, Justine Ward is continually improving her methods and facilitating their presentation under modern circumstances. She realizes and provides scope for the ingenuous teacher to supply musical dramatization. The revised editions of her manuals have added a wealth of secular song material. The records used for the rhythmic gestures bring the child in touch with the classical masters, thus fostering a sensitive appreciation for good music. The new manuals for the primary grades contain a simple delightful procedure wholly within the scope of the child's mind. Then through a comprehensive gradual progression there is developed a keen insight into the construction of music—*of how it is made*. Also through the *actual doing*, the child's interest is sustained while he accomplishes the ultimate aim—the proper rendition of the Chant. The new manual is so compiled that it furnishes a fully expounded and summarized chapter for each respective week.

The accompanying chart, an *indispensable asset* in class presentation, is a minor item of expense. These charts are really a *labor of love*, for their purpose is to place adequate equipment in the hands of each teacher of music. The illustrations have an *intensely spiritual quality*. Appreciation of their value has already drawn from one ecclesiastic, who was attracted by the colorful portrayal of the Seasonal songs, the significant remark, "Their spiritual atmosphere reminds me of the days I spent in

Rome."¹ Oh, when will every religious teacher become so imbued with the spiritual character of her vocation, that she will put forth untiring efforts to bring the Church liturgy, its music, its spirit of faith and love and eternal beauty, to the comprehension of every pupil!

At the outset of another scholastic year let us seriously consider not our tastes or opinions, but our obligations as religious teachers. Does a well-organized music lesson find its place in our plan book? Do we conscientiously adhere to the rules for aim and procedure? Does the lesson plan contain the new material to be taught that specific day, the old to be reviewed, the vocal exercises, the intonation work, the rhythmic gestures and exercises, the songs? Is the atmosphere of enjoyment created? Does the music teacher utilize her skill in offering suggestive material? *Is the class room adequately equipped with the necessary supplies?*

This last question always gives rise to a shifting of responsibilities as to the financial support of a music project. For here again we must at least be practical. In every well-organized school there is a certain prearranged allotment of funds for class texts, references, work-books, supplementary material and classroom aids. The needs of each department are studied and balanced and the most imperative are provided for immediately. Where does music rank in this systematized budget? But if music is the very corner stone of the aesthetic and religious education of the children, then a school that neglects to supply the necessary equipment can hardly be classed as loyal to its fundamental purposes. An investment for a "Music Chart and Stand" is not a luxury—it is a necessity—for it makes possible the proper presentation and assimilation of the material outlined in the manual. It provides that helpfulness that stimulates the enthusiasm of the teacher and the responsiveness of the pupils.

It seems incumbent on Supervisors and Superiors to include in their reports and surveys the attention paid to Music. They surely realize the importance of the subject and that with better cooperation there would be more marked success. If on visiting

¹ Oftentimes we wonder whether our Sisters and Priests know that the Catholic Education Press furnish not only charts but also *Gregorian notations for every occasion and need* at the very lowest prices. Just as vitally important as are good readers to the mastery of reading—so are the Chant books to the assimilation of liturgical music.

a classroom they would comment on the available music equipment, or call for a presentation of a lesson in music, the interest manifested would certainly emphasize the fact that every subject in the curriculum is an integral part of our organized system of Catholic education.

The prayer of the Father of the Faithful, that religion be the guide of the arts, should inspire all religious educators and those interested in the promotion of God's kingdom on earth with renewed interest and earnest cooperation to the end that music may accept the guidance which our holy religion offers. Every sacrifice in behalf of this noble purpose will bring its reward in the ever increasing number of Christ's children who when permitted to learn the way will gladly pour forth their praise to God in the beautiful liturgical language of His Church.

SISTER M. AGNESINE, S.S.N.D.

VITAL IMMANENCE AND EDUCATION¹

The mere reading of a bibliography on education or a visit to the magazine room of an up-to-date library will be enough to convince even the most unlearned in pedagogical science of the extraordinary importance given today to pedagogical studies. If we examine the spirit which animates these studies, we will note that a great current—and that the most powerful of them all—is orientated toward the scientific and experimental aspect of pedagogy.

Contemporary pedagogy is the daughter of experimental psychology, which was founded in the middle of the last century in Germany by Weber and Fechner. Wundt carried on the work and established the first laboratory of objective psychology in Leipzig in 1874. The new methods which these men and their followers made use of have contributed much valuable data to the problem of teaching and of education. Yet the exclusivist position and attitude of their followers is, to say the least, a great mistake. Contemporaneous paidologists have shoved classical and traditional education aside and have made the new pedagogy a matter of the dissecting table and the laboratory, of graphs, texts, numbers and statistics, as if the pupil was mere measurable and qualifiable material.

And yet, pedagogy is not an autonomous science. Elements enter into it which depend as much on philosophy as upon observation and experimentation. Philosophy, enlightened by theology, makes known to us the nature and the end of the human person and thereby indicates to us the norm and the general means of carrying education to a successful issue. To the general conclusions of philosophy, science adds the detailed knowledge of the faculties of the pupil, verifying, completing, and determining with precision these conclusions.

For this reason, if pedagogical science is to have a normal and complete development, philosophical studies upon education will have to march parallel with experimental investigations. The two should complete each one the other, correct each other, and lend each other aid.

¹ This article was awarded first prize in a contest conducted by the well-known Catholic pedagogical magazine *Athenas*, published in Madrid, Spain.

At the present time, the need is not so much to stimulate experimental labors, which already have an almost hypertrophic development, as to push forward the philosophical studies which, alas, do not follow the march nor the rhythm of the former.

With this reality in mind and desiring to contribute, even though modestly, to the formation of a philosophical current in the field of pedagogical studies, we have made bold to give the example by studying in the present article a philosophical question which has an intimate connection with education.

* * *

No one who follows even at a distance the progress of modern ideas is ignorant of the great influence which the theory of *immanence* exerts in every sector of knowledge, of religion, and of life.

The question of intellectualism and of voluntarism, which manifested itself in the Middle Ages in the effort to define the greater or less dignity of the understanding and of the will, has taken on in our epoch the character of a criteriological and moral problem. By casting doubt upon the objective value of rational knowledge, Kant started a revolution in the ideological camp which resulted in the apparition of modern agnosticism and immanentism.

According to these systems reason is wrapped up in phenomena and is incapable of acquiring truth. We have no other criterion of truth but sentiment, and sentiment, we are told, is the first manifestation of an interior necessity which is the characteristic of every vital phenomenon. It is easy to understand the extension and influence of these doctrines, the consequences of which make themselves felt in almost every order of life. This is true to such an extent that some, taking their inspiration from Comte, speak of a fourth estate of humanity, the *era of immanence*. Let us consider it as already proved—this is not the moment to stop in order to lay the foundations of the assertion—that the point of departure of this entire conception is false and is in contradiction to common sense, to sane philosophy, and to the teachings of the Church which has condemned these doctrines. Nevertheless, if we purge this theory of its excesses and reduce it to its just limits, we shall see that it has great fecundity, especially in the pedagogical field.

Let us try then to give an exact notion of what vital imma-

nence is, and in the light of this examination let us deduce some consequences and make some applications to education in general and to intellectual, moral, and religious formation in particular.

* * *

Immanence, according to traditional philosophy, is the specific property of living beings in virtue of which *they find within themselves the principle and the term of their action*. A living being, in contradistinction to inorganic beings whose activity is transient, is moved by itself under the influence of an external excitant, and likewise proposes itself to itself as the term of this movement which perfects and actualizes its potencies. In immanence there are diverse grades of perfection: there is the immanence of plants, which are moved from within as to the mere execution of movement; the immanence of animals, which determine the form of their movement by means of sensible knowledge; the immanence of rational beings, which move themselves spontaneously with knowledge of the finality of their activity.

If now we consider that the end of education is that all the virtualities of the human person may arrive at a full, equilibrated and harmonious development—if we further consider that three factors are necessary to attain this result: the pupil, the teacher and the environment, we shall see that the pedagogical problem is reduced to knowing what are the conditions of that development and what are the limits which must circumscribe the activities of each one of these factors. Who will fix these limits? Who will point out those conditions? The theory of immanence pretends to give us the answer.

One of the characteristics of life is that the living being is determined to action by its own self under the influence of an external agent. Hence we find in the individual himself the *motor principle* of his operations, and nobody nor any thing can take the place of the individual in this activity: the more vital this activity is, the more it will come out of his innermost self. However, the agent has need of an excitant which will awaken and stimulate his faculties and make them react. The environment with all its objects and realities constitutes this excitant; yet the presence and the chance action of environment upon the faculties will not suffice for bringing them to perfect development. This contact of the Ego with the Non-ego must be regu-

lated, subjected to method and orientated; and this is precisely the work which falls to the lot of the educator. He does not by any means supplant the agent but from the outside he directs his activity.

The other characteristic of living beings is that they have in themselves the *term of their action*. This action will be vital in proportion as it responds to an internal necessity, because this necessity is the voice of nature, which demands for its perfecting the actualizing of its potencies. In virtue of this second character, the educator must direct the activity of the pupil in such a manner that this activity adapts itself as much as possible to the aspirations and legitimate desires of human nature and to the temperament, character, and innermost tendencies and laws of the person being educated.

From all this it follows that the principal agent of education is in reality the pupil himself, that the role of the educator is reduced to regulating and guiding aright the activity of the pupil in his contact with his environment, and that the action of the pupil must be personal, spontaneous, voluntary, and free from arbitrary impositions or acts of violence, in a word, it must be *perfective* action, action which actualizes the aspirations and necessities of the soul.

* * *

Let us now make some particular applications of the principle of immanence to intellectual, moral, and religious education.

The aim of *intellectual* education is the development of the intellectual faculties and the acquisition of knowledge which is necessary for the discharge of the duties of a profession and which social relations and good breeding demand in cultivated persons. To arrive at this development and this acquisition there is no other road than exercise, and this, to be vital and effective, must be proportioned to the aptitudes, age and mental development of the pupil. Since the latter must be the principal agent, it is clear that schools which are merely receptive and passive are an error. Every faculty, when its exercise is normal, finds in this exercise a delight: therefore, it is the teacher's duty to awaken interest, to stir up and guide the intellectual curiosity of the pupil, to put into his mind questions which excite his personal activity and make of his work the satisfaction of an intellectual necessity.

Moral education tends to create in the individual those personal and social habits necessary for living a truly human life and to cultivate in him those sentiments which ennoble and embellish existence. To succeed in obtaining these results it will be necessary then, in accordance with the principles already set forth, to place the pupil in an atmosphere of liberty, of confidence, and of responsibility.

Goodness or virtue is the object of the human will and contains in itself—when it is well understood—sufficient force to solicit and move the will and to start it off on the path of conquest. We must, then, make our pupils see and feel and love what is good and beautiful; we must explain to them the advantages of virtue and goodness and help them to realize the ugliness of vice and evil as well as the lamentable and terrible consequences which follow from them; we must present to them the picture of an exemplary life in the home, in the school, in college, in such a way that these teachings and examples may be excitants which will determine the will to a natural and spontaneous effort.

Since not all pupils have the same temperament, nor the same character, nor similar aspirations, the teacher must learn by observation and skillful experiment how to strike the right chord, to touch the proper key, to find the mainspring of the pupil's conduct, so that he may be able to encourage him, to get him to correct his faults and to incite him to achievement.

But in a school where such liberty reigns is no vigilance at all to be exercised? By no means. The educator conscious of his mission must follow discreetly and lovingly the conduct of the class as a whole and the evolution of each one of his pupils. But this vigilance must be almost imperceptible to the pupil, leaving to him the responsibility of his actions and placing him before the tribunal of his own conscience. To be always over the pupil and to follow him into every corner would be to supplant his will in an abusive way and to exercise over him a moral pressure and coercion which would engender the deformation of his character.

When the child or the young man has committed a fault, before having recourse to violent means, it would be better to succeed in getting the delinquent to enter into himself that he may thus come to recognize his error, and to make an appeal to his sentiments of honor, of generosity, of nobility, so that he himself,

persuaded and convinced, may rectify his attitude and conduct. Only after every persuasive method has been exhausted and when order and discipline make it necessary, should we have recourse to severe punishments and rigorous methods. To act in any other way would be to chill hearts and brutalize souls, starting them off on the dark paths of hypocrisy and deceit.

Just a few words on religious formation.

Is there anything perhaps that is more personal and intimate than religion? How then can one explain why for so many it is reduced to an assemblage of exterior and routine practices? Is it because their religious education has been deficient so that dogmas are to them but empty formulas; divine commands, but troublesome barriers which narrow free activity; and acts of worship, but ceremonies lacking meaning?

Nevertheless, our Religion is most beautiful and its *dogmas* enclose beauties and harmonies capable of satisfying intellects and captivating hearts. The task of the educator will therefore be to make use of all possible means of making the exposition of religious truths not only clear but also ardent, in such a way that he may form in his pupils strong convictions welded together by intense sentiment.

And the *precepts* of the Decalogue! Are they not, perhaps, the codex of the laws which nature itself and human society demand? Let us present them therefore in this light. Then, instead of considering them as an insupportable burden, our pupils will come to look on them as tracks that enable us to reach our goal swiftly and easily, as brakes, sometimes troublesome but always salutary, as "a sweet yoke and a light burden."

What shall we say of Catholic *worship*? Where can be found ceremonies that are more full of majesty and unction? But to be able to savour these beauties and appreciate the teachings of the liturgy one must have a knowledge, at least summary, of the liturgical cycle; one must know how to handle the abbreviated missal of the faithful and must understand the meaning and, if possible, the history of rites and ceremonies. Hence it follows that instruction on the liturgy should form an integral part of the entire religious program in schools and colleges.

When our Religion is presented in this way, it will become a veritable *life*, because it will spring forth from the depths of the person and will satisfy that necessity of the divine which we all

carry in the innermost part of our being. It will be something *immanent* in regard to its activity, though ever orientated and directed toward its ultimate *end*, God, who has planted its germ and its *principle* in the soul.

* * *

Here is then in broad outlines the concept and the more immediate applications of one of the points of philosophy which, in my opinion, has an intimate relation with education.

It is true that these reflections which I have just made are general and normative; yet, as was already said, it is the mission of the teacher's scientific observation and experimentation to make all those precise qualitative and quantitative applications which complete what is lacking in the generalizations of an abstract treatment.

In the present case, if experimental psychology will lend its aid, one may, basing himself on the theory of immanence, look forward to the realization of schools that are at once dynamic and active, free and responsible, and withal pervaded by an atmosphere of profound and sincere piety.

FELIX FERNANDEZ SAINZ, S.M.

Villa St. Jean,
Fribourg, Switzerland.

CHARACTER TRAINING IS PERSONNEL GUIDANCE—II

An analytical study of the history of personnel guidance, vocational as well as educational, and a comparison of the surveys conducted for the purpose of investigating the results accomplished, point to but one thing—colleges have been endeavoring to interest themselves in the students they are educating. They often confound the dross with the gold because their own sense of values is distorted, but many earnest men and women charged with the training of the youth of America recognize the great responsibility which is theirs. To cite but a few:

"The great opportunity of the American College has been sadly overlooked. We have been, and are, so deeply interested in physical and mental development and training . . . that we have lost sight of other qualities in the human make-up which are far more important than muscle and mind, and which are in great need of encouragement and development."³¹

Dean Randall, formerly of Brown University, makes these observations as late as 1934. A similar admission is made by J. E. Seyfried in his book entitled, *Youth and His College Career*. He says:

"Cries for a return of the teachings of Christianity, and demands for ethical or moral growth, cause many to seek instruction in certain private colleges, especially in those denominational in character."³²

The sentiments of Albert Parker Fitch correspond with the foregoing when he speaks of the withdrawal of religious training from state schools, and the organization of the private school.

"Certainly, this withdrawal indicates, among other things, the conviction on the part of mature men and women that the education of the spirit is at least as valuable as the training of the body and the mind."³³

In his introduction to James E. Clark's book, *Education for Successful Living*, W. O. Thompson maintains "the prevalence of youthful crime, the presence of many undesirable tendencies, and a widespread lack of moral stability have led many to the belief

³¹ O. E. Randall, *The Dean's Window*. Boston, 1934, p. 317.

³² P. 47.

³³ *The College Course and the Preparation for Life*, p. 149. As quoted in A. E. Pierce, *Deans and Advisers of Women and Girls*. New York, 1929, p. 40.

that there is yet something lacking. The something appears to be the moral rather than physical or intellectual."³⁴ Anna E. Pierce, Dean of Women in New York State Teachers College, is so convinced of the importance of religious and ethical training that she believes every dean should forget the demarcation between one religion and another in order "to lead the girl to interpret her faith in the light of love and service . . . leading her to adopt the accepted virtues of right living and avoid the vices which have been generally accepted as such."³⁵ For this author there is nothing in the way of a substitute for religious guidance.

Everywhere we feel a foreboding of discontent with our present training. Always we recognize that character moulding has been lacking wherever criticism is to be found. When Robert L. Kelly, editor of *The Effective College*, includes, in his collection of essays, remarks like the following we may feel convinced that the matter is worthy of some thought:

"... the denominational college is purposefully making for another and better world than Utilitaria. Over against the cynicism and skepticism of our day, its materialism, its worldly-mindedness, its love of pleasure as the end of life, its Nietzschean denials and revolts, it is quietly and effectively setting upon many a youthful heart the seal of whatsoever things are true, and honest, and just, and pure, and lovely, and of good report, and drawing them on to ponder upon them."³⁶

The author of this article believes that a guidance program which is free from cant and insincerity and is directed "to the quickening of the religious impulses . . . invariably wins the response that only ardent and ingenuous youth can make."³⁷

The *Manual* of the North Central Association leaves no room for doubt on the matter of moral guidance.

"Provisions should be made in the counseling system of an institution for helping students with directly personal matters such as social and emotional maladjustments; moral and ethical conduct . . . religious difficulties; sex problems . . . A program for counseling students about personal matters should coordinate all the services of the institution so that they may afford the individual student constructive aid in solving his personal problems and in developing his personality and character."³⁸

³⁴ As quoted in Pierce, *op. cit.*, p. 44.

³⁵ *Deans and Advisers of Women and Girls*. New York, 1928, p. 48.

³⁶ W. E. Symser, "Religion in the Denominational College," p. 212.

³⁷ *Ibid.*, p. 218-19.

³⁸ Pp. 54-55.

The Catholic College has always laid great emphasis upon moral guidance. In this, if in no other phase of educational procedure, it has always been a force in education, for it has always believed that it must carry on the work for which the Church is divinely commissioned by Christ, her Founder. Why the Catholic College if not that students may have life and have it more abundantly? Our contemporaries admit a truth which we have known for nineteen hundred years.

There are many reasons for the injection of a discussion of the modern view of moral training, for that too has its weaknesses, but the limits of this paper forbid such detail. We shall, however, look for a Catholic interpretation of "character" since it is with the Catholic view of guidance that we are really concerned.

Character is a "life dominated by principles, as distinguished from a life dominated by mere impulses from within and mere circumstances from without."³⁹ Character is "essentially an ethical or moral thing; a thing of ideas and principles applied to life and action."⁴⁰ Character is the sum total of a code of conduct imposed by the inherent rightness of things, having, as its counterpart, duty. Principles must formulate it; conscience must be its dictator; and a supreme law giver must be its ultimate source.⁴¹ "The seat of character is the will," and "energy of will is the determining influence in character formation."⁴² Hence the importance of inculcating worthy motives, for "in fulfilling even the least of one's obligations with an eye to the highest values, man attains the highest perfection."⁴³ Character "means nothing more nor less than reducing to a living concrete form the principles contained in the abstract ideal, and consolidating them as a set of laws or rules which regularly dominate the mind and will, and consequently action."⁴⁴

"There cannot be character without some ideal, but there can be ideals without character. To be effective, an ideal must not merely be pictured, admired, or longed for. It must be embodied in a set of definite principles dominating life, and then it will

³⁹ E. R. Hull, *Formation of Character*. St. Louis, 1926, p. 163.

⁴⁰ E. R. Hull, *A Practical Philosophy of Life*. St. Louis, 1921, v. 1, p. 111.

⁴¹ E. R. Hull, *Formation of Character*, p. 161.

⁴² J. F. Barrett, *Elements of Psychology*. Milwaukee, 1930, p. 214.

⁴³ J. Lindworsky, S.J., *The Training of the Will*, tr. by A. Steiner and E. A. Fitzpatrick. Milwaukee, 1929, p. 160.

⁴⁴ E. R. Hull, *A Practical Philosophy of Life*, v. 2, p. 250.

result in character." ⁴⁵ "St. Paul says our ideal is the 'full measure of the stature of Christ.' Christ is not only the way and the door, but He is the example . . . a Model on a human level, living the ordinary life of human beings, developed in the same complex of human relations, running the whole gamut of human problems, except sin and ignorance; emotions, trials, temptations, social service, and suffering, and what men might otherwise call an ignominious death." ⁴⁶ Father McCarthy also advocates the Human Christ, His Blessed Mother and the saints as concrete impersonations of the high ideals in our Catholic system of education. "The psychology behind the canonization of the saints is this: people of all conditions are given exemplars on which to fashion their conduct." ⁴⁷ But to have character the individual must throw himself into the task of living up to his ideals and of acting according to his principles. "Moral responsibility is . . . the key to personality" is the last analysis of character. ⁴⁸

To bring this description of character into practical life, we must place emphasis upon the intellect rather than upon the emotions. Right reason, not the emotions, must rule. The man of character must coordinate the powers of intellect, will, and emotions into a unit with the will acting as the integrating force, while the emotions are only the servant. There must be self-control. A man of character must follow the moral law, for "the essential engine for the training of character is *Law: objective, absolute, supreme*: knowledge of the law, respect for it, submission to it by the deliberate exercise of free will choosing to obey." ⁴⁹ Emotionalism must not be fostered in this character program; for feeling is a thing to be valued as a tincture, not a thing to take motive or measure by. ⁵⁰

Training for character, if it means guidance by the intellect, is closely associated with mental hygiene, and is not in conflict with it. Mental hygiene is a preventive against abnormalities and behavior disorders. The principles of mental hygiene (we refer to mental hygiene because the North Central Association uses the term in connection with personnel guidance) are funda-

⁴⁵ E. R. Hull, *Formation of Character*, p. 163.

⁴⁶ E. A. Fitzpatrick, *The Foundation of Christian Education*. Milwaukee, 1929, p. 52.

⁴⁷ R. C. McCarthy, *Training the Adolescent*. Milwaukee, 1934, p. 159.

⁴⁸ A. Vonier, *The Personality of Christ*. N. Y., 1914, p. 43.

⁴⁹ E. R. Hull, *Collapses in Adult Life*. St. Louis, 1920, p. 13.

⁵⁰ E. R. Hull, *A Practical Philosophy of Life*. Vol. 2, p. 238.

mentally the same as the principles underlying character formation. William A. Kelly's *Educational Psychology* lists twelve all-important tenets, among them the following:⁵¹

Make the basis of all education a systematic training in religion through which the teacher cooperates with God in perfecting man.

Provide for the building of ideals, of habits, of attitudes that result in wholesome behaviour.

Train the student in self-control and self-mastery.

Provide suitable environment, physical, mental, social, and moral.

Teach the student to recognize and face reality.

That the Catholic College has conducted its personnel guidance program in conformity with this schedule for character formation is demonstrated in Father Sheehy's personnel study of approximately thirty-seven representative Catholic Colleges in the country.⁵² In its religion classes the Catholic college presents the fundamental principles which must ever be the moral standard of our Catholic youth. The Catholic religious instructor not only explains dogma, but gives his students ample help in solving his life's problems. One of the indications of interest is the course edited by Rev. John M. Cooper, head of the department of religion at the Catholic University.⁵³ The philosophy classes in the Catholic college shall afford opportunities for giving the scholastic interpretation of the freedom of will and its relation to character formation. The psychology classes in particular shall be means of unraveling the intricacies of a human personality and evaluating the powers of man in their proper relationships. No Catholic college will ever hope to complete its guidance without a complete course in ethics or moral training. A general course should be required of all students; special courses may then follow for those specializing in various fields. But the guidance program shall not stop here. There are the Sunday sermons, the quality of which, of course, rests with the individual responsible. "Other spiritual lectures are given at twenty-one institutions, and the presence at these lectures is required at eleven."⁵⁴ Most Catholic colleges have a regular three-day retreat in their yearly calendar, thus affording new opportunities for every student to

⁵¹ Wm. A. Kelly, *Educational Psychology*. Milwaukee, 1933, pp. 416-417.

⁵² *Op. cit.*

⁵³ *Ibid.*, p. 248.

⁵⁴ *Ibid.*, p. 231.

concentrate his attention on his spiritual needs, and adjust his life with religious ideals. Twenty-five colleges surveyed require the students to attend the annual retreat. A number of colleges within the last few years have added the Senior Recollection day during Commencement week, thus giving a last day to special guidance and individual direction to the graduate.

Interviews form an essential part of the guidance program in the Catholic college. The chaplain, the sodality moderator, the religion instructor, the various advisers both lay and religious all aid in directing the student. Private interviews are encouraged, so that the records show not the *one* minimum mentioned in the manual of the North Central Association, but many during a semester. The most sacred interview, however, is the confessional. This means is at the student's disposal almost every day in our present system if he wishes to avail himself of the opportunity. We Catholics realize that most of the efficacy of this opportunity comes from the grace of the Sacrament. Dr. Brumbaugh, Dean of Students in the University of Chicago, in a paper read before the meeting of the North Central Association last spring recognized it as "a second institution of adjustment . . . aiming to release the student from the emotional stresses which he experienced, helping him thereby to achieve an emotional balance and a calm approach to his every-day problems."⁵⁵

Principles are formulated in these diverse ways in the Catholic college; they are fostered by the living ideals that surround the Catholic student on every side. He has intimate contact with men and women of high ideals, religious who have dedicated themselves to the cause of Catholic education. He recognizes them as the living embodiment of everything that is holy and noble. He may learn from them the value of sacrifice, self-control, simplicity, contentment. He may at will slip away from his crowd in the classroom or on the campus to converse with that "Changeless Friend" to discuss his shattered hopes, ideals, and dreams. He may, as one student told, "link up his life with our Lord . . . travel along with Him . . . and find the journey

⁵⁵ A. J. Brumbaugh, *Student Personnel Service*: Mimeographed copy of paper presented at a meeting of the Commission on Institutions of Higher Education of the North Central Association of Colleges and Secondary Schools, Apr. 11, 1935, p. 6.

a lot shorter and the goal a lot nearer." ⁵⁶ Daily interviews, yes, and many of them, with a Guide Who never fails, with the Human Christ Who came to this earth that he might have life, and have it more abundantly. Even this is not all. The Catholic student may daily participate at Holy Mass, and if he will, he may draw close to the College Tabernacle to receive the Source of Life itself in Holy Communion.

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SISTER MARY CHRYSANTHA, O.S.F.

College of Saint Francis,
Joliet, Illinois.

EDUCATIONAL NOTES

SESSIONS OF CATECHETICAL CONGRESS

Graded Catechisms, programs of religion for children in public elementary and public high schools, the teaching of religion through projects and visual materials, the preparation of teachers of religion and study clubs were among the subjects discussed at the National Catechetical Congress of the Confraternity of Christian Doctrine, held in Rochester, N. Y., October 30 and 31.

Numerous members of the Hierarchy and clergy, educators and lay leaders were among the speakers and discussion leaders.

The religious instruction of the approximately 810,000 Catholic boys and girls in public high schools is and must be an immediate major work of the Church in America, the Most Rev. William J. Hafey, Bishop of Raleigh, told the Congress. Ten years from now, he reminded, these young men and women will represent a very large percentage of the educated Catholic citizens of the nation. The united system for this instruction, he said, must be the parish presided over by a pastor.

"The ideal stressed in each class of the religious instruction school for public school pupils might well become the missionary-at-home ideal," Bishop Hafey said. "For these pupils, unable to attend a Catholic high school, there is a vocation to be Christ's representatives among the many students divorced in this day from the spiritual world of Christ's Kingdom on earth. There is the further incentive to not only prepare themselves for Catholic living, but to fit themselves to be the standard bearers of Christ and Christian living to their own community, which, like every other community and social unit, must soon face the choice of Christ or chaos."

Also discussing the problem of religious instruction of public high school pupils, the Rev. Joseph H. Ost diek, Diocesan Superintendent of Schools of Omaha, told of the work being done in that diocese. He told of five years of experience with religious vacation schools, of the formation of high school Newman Clubs, of annual retreats in the larger cities for public high school students, and of twice-a-week classes held by pastors in the smaller towns. The most discouraging situation, he said, is found in rural parishes where families are scattered over a large area.

From the very beginning religion should be presented to the child as a service of love, the Most Rev. John A. Duffy, Bishop of Syracuse, declared in an address on "Preparation of Parents for Religious Instruction in the Home." The child, he said, in its thought of religion, should be brought in touch with religion as a bond of love existing between a kind and loving God and a faithful and devoted creature.

"Proper safeguards," Bishop Duffy said, "must be provided for the children from their earliest years; good example must be constantly before their eyes; religious and moral training must become a living thing in their existence, a part of themselves, a principle that controls their actions.

"The home training must provide the child with the fundamental equipment to cope with the difficulties of this life and to prepare him properly for life in eternity. Whether the home accepts or neglects its sacred responsibility, in that measure do the mother and father lay the foundation of all future religious knowledge with the corresponding effect upon the product of the home."

One of the important problems considered related to the revision of the Catechism. The Most Rev. Richard O. Gerow, Bishop of Natchez, speaking on this subject, said:

"A specific problem that is ours to deal with today is the grading of the Catechism content. We are asked to discuss the question of 'The Catechism Graded for Children,' having in view most especially those children who have not the advantage of a Catholic school—the child of the city who attends the public school—the child of the country who lives far from the nearest Catholic school."

Leading in the discussion on this same subject were the Rev. Leroy Callahan of Los Angeles, and Dr. Ellamay Horan, of De Paul University.

"In these days of modern terms," Father Callahan said, "I would recommend to the teacher that too much attention should not be given to the place of 'psychology' in the approach to the child and more attention be given to the place of 'sympathy'—which brings us close to the child's mind and the child's problems."

A graded Catechism, adapted to the physiological and educational age of the learner, was advocated by Dr. Horan. She

proposed that the Catechism be graded for use in the primary, intermediate and upper grades of the elementary school.

"We could," she said, "list innumerable results of the misuse of a question and answer book: (1) Little or no interest in religion; (2) No understanding of religious knowledge; (3) No idea that there is a voluminous literature dealing with Catholic doctrine; (4) No ability to find motivation in the dogmas of Religion; (5) Utter ignorance of the individual Catholic's place in the mystical Body of Christ; (6) A jungle of incorrect ideas about Religion; (7) A listless, a mere stand-by participation in the liturgical life of the Church. Unintelligible or ill-assigned Catechisms or both are partly to blame for non-religious living on the part of adults."

Miss Miriam Marks, national secretary of the Confraternity, spoke on "The Discussion Study Club." The purpose of the religious discussion study club, she said, is to develop among the laity a mastery of the expression of religious thought. "Many of us who present secular facts and policies convincingly," she said, "are mute regarding the truths of our faith. Group study newly awakens us to the beauty and strength of our religion and develops the habit of talking about it intelligently."

No formal Study Club engaged in religious instruction should ordinarily function in the Church without at least the pastor's permission, the Rev. James J. Dasey, of Johnstown, N. Y., declared. His subject was "The Preparation of Study Club Leaders."

"I believe," he said, "there is a pretty general notion, wrong yet persistent, among many of the clergy as well as of the laity, that the Study Club for religious education is only for our so-called 'intellectuals.'" He added that he could not see how the movement could come to full fruition until it becomes operative on a vigorously diocesan basis.

BISHOP MCDEVITT: A PIONEER IN CATHOLIC EDUCATION

The Most Rev. Philip McDevitt, Bishop of Harrisburg, died November 11 of pneumonia.

In May, 1899, Father McDevitt was named Superintendent of Schools of the Archdiocese of Philadelphia, succeeding Bishop Shanahan, who had been called to Harrisburg as the third Ordinary of that See. Father McDevitt, who became Monsignor Mc-

Devitt while he held that office, became nationally known for his wise and efficient administration of the office of Archdiocesan Superintendent of Schools.

Aside from the contributions he made to the progress of Catholic secondary education within the Archdiocese of Philadelphia and in the country at large, Monsignor McDevitt also won national fame for his interest and work for the Catholic elementary school system. He was instrumental in forming the Parish School Department of the Catholic Educational Association and served for some time as its head. He was also a member of the Board of the Catholic Summer School of America at Cliff Haven, N. Y., a vice-president of the Playground Association of Philadelphia, and organizer and treasurer of the Catholic Missionary Society for the religious training and Americanization of Italian children in Philadelphia.

In 1916, Monsignor McDevitt was named Bishop of Harrisburg to succeed Bishop Shanahan. His consecration took place in the Cathedral of Saints Peter and Paul in Philadelphia, September 21, 1916.

RECREATION AND DELINQUENCY

A new solution of the problem of preventing juvenile delinquency and crime worked out by the San Francisco Recreation Commission and other cooperating municipal agencies was reported by Gerald J. Linares of the staff of the San Francisco Recreation Commission at the National Recreation Congress held in Chicago September 30 to October 4. "Directors-at-large" have been assigned to city areas where boy gangs and delinquency were worst, after a thorough though quiet investigation of conditions had been made.

Among other things these workers discovered what the natural interests of the problem boys and girls were. The activities organized by the directors-at-large have been placed squarely on the basis of the existing interests of boys and girls. A coordinating council in which the schools, the police, probation officers, and other city departments are represented assists enormously in making the plan a success. Similar community approaches to the problem of preventing delinquency through recreation were reported by Grant Brandon, director of recreation in Lancaster, Pa., and others.

ACCREDITATION OF SECONDARY SCHOOLS¹

I do not know whether the effort of the North Central Association to substitute a new statement of the characteristics of an effective institution for the quantitative standards of the past will meet all of our expectations. Probably not. Of one thing I feel sure, however, and that is that other accrediting agencies, both regional and professional, can no longer continue complacently to depend on the old type of standards and meager procedures, and that upon them rests the same solemn responsibility as upon the North Central Association to make a serious attempt to substitute more dependable methods of identifying the quality of an institution.

In this connection, it is a distinct pleasure for me to call your attention to the fact that this challenge has already been taken up by the secondary schools. A committee representing all of the regional accrediting agencies and the New England Association of Colleges and Secondary Schools has been formed and is now hard at work with limited resources in laying the groundwork for a serious attack upon that problem in the realm of secondary education.

How much we do need such a liberation from old methods in the accrediting of secondary schools! If the old standards for the higher institutions were wooden, those for the secondary schools are forged out of something more stiff and unbreakable. The very number of the secondary schools has tended strongly to mechanize all procedures in accrediting. Hence, among the secondary schools variation has been more of a sin than among the higher institutions with little opportunity to determine what its effects might be upon the character of work done in the school. Yet, as from year to year quantitative standard has been added to quantitative standard, the secondary schools have been enrolling an increasing proportion of the age group from which high school students are drawn, until now it is estimated that nearly two out of every three young people of high school age are actually enrolled in high school. With such a variety of student ability, objectives, background and characteristics, it ought to be appar-

¹ Extracts from an Address by George F. Zook, President of the American Council on Education, "Accreditation of Secondary Schools in the Light of the North Central Association Report," before the Third Educational Conference, New York City.

ent that as educators we can no longer continue complacently to use outworn standards and procedures, which, as in the case of the higher institutions, never had the slightest scientific basis.

I express the ardent hope, therefore, that in your several capacities you will render this new national committee representing the secondary schools every possible assistance. *It is engaged in a most important piece of work, the significance of which should be far greater than anything which has so far been attempted along this line. . . .*

My friends, the whole issue relative to the accrediting of schools and colleges in this country is a chapter in the eternal struggle between the principles of individual liberty on the one hand and social responsibility on the other. Neither of these principles can be accepted completely as a charter of action. The proper course of procedure always lies somewhere between these two extremes. It depends on the competence of individuals and organizations to use liberty, upon the character of problems which face a people at a given time and a host of other considerations. But of one thing we may be sure, namely, that any social organization including schools and colleges must and should come in for constant review. Therefore, it is up to those of us who are interested in the education of our people to see that the evaluation of the schools and colleges is undertaken by those who are competent to do so and that they use criteria and methods which are both valid and stimulating.

SURVEY OF THE FIELD

The Most Rev. James H. Ryan, Bishop-Designate of Omaha, was named rector emeritus of the Catholic University of America at the meeting of the Board of Trustees of the university November 12. Bishop Ryan has been rector of the university for the last seven years. . . . The warm praise of the President of the United States, the Chancellor of the Catholic University of America, distinguished Government officials and leading figures in the National Capital's life was bestowed upon the Most Rev. James H. Ryan, Bishop-Designate of Omaha, at a farewell reception at the Mayflower Hotel, Washington, D. C., November 11. The President's praise was embodied in a letter to Bishop Ryan which Postmaster General James A. Farley read at his request. The praise of the Chancellor—the Most Rev. Michael J. Curley, Archbishop of Baltimore—was spoken in person, the Archbishop

presiding over the exercises. Other speakers included Justice Pierce Butler of the United States Supreme Court, who is a member of the Board of Trustees of the Catholic University of America; Secretary of Agriculture Henry A. Wallace, and Melvin C. Hazen, Commissioner of the District of Columbia. . . . Government officials, notable clergymen, educators and representatives of labor and industry joined November 7 in paying tribute to the Rev. Dr. Francis J. Haas, Director of the National Catholic School of Social Service, at a farewell dinner held in his honor at Washington, D. C. Dr. Haas has been appointed Rector of St. Francis Seminary, Milwaukee, Wis. In addresses at the dinner and by letter these nationally-known figures praised the departing priest-economist for his long years of service in the cause of social justice, particular mention being made of the executive assistance he has given the present Administration in its program of economic readjustment. The Very Rev. Msgr. Michael J. Ready, Assistant General Secretary of the National Catholic Welfare Conference, served as toastmaster. . . . A new step in educational programs for the clergy was undertaken by Duquesne University this year when the Graduate School began a series of round-table discussions aimed to determine the attitude of the Church on the grave economic problems of our day. Each conference, or colloquium, is led by a chairman selected as a representative of one or another shade of Catholic social and economic opinion. The conferences are being arranged as part of the program of cultural courses for priests offered in the Graduate School. The Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, has approved the program for priests with the statement that he considers the pursuit of the courses fully equivalent to the studies expected by Canon Law during the first five years after ordination. Bishop Boyle has further declared that the priest who, in any year, shall have regularly attended and duly completed two semesters' work in one or more of the courses, shall be exempt from the Junior Clergy examination for that year. . . . Application by Joseph Lewis, president of the Free Thinkers of America, to strike out the answers of the Board of Education upholding the use of the Bible in the public schools and defending the singing of hymns and the use of the school buildings by religious and racial institutions, has been denied by Justice William T. Collins, of the New York State Supreme Court. New

York courts, Justice Collins found, have not ruled directly on the use of the Bible in the public schools, but he quoted from the ruling of a Massachusetts court. "The Bible has long been in our common schools," this ruling said. "It was placed there as the book best adapted to teach children and youth the principles of piety, justice and a sacred regard for truth, love of their country, humanity and a universal benevolence, sobriety, moderation and temperance. But in doing this no scholar is requested to believe it; none to receive it as the true version of the laws of God." . . . The Economics Department of the College of St. Elizabeth, Convent Station, N. J., which was expanded this term, is utilizing the case method to give its students first-hand knowledge of actual situations in business. Miss Mary E. Murphy, head of the department, declares that students doing major work in her department "will be required to devote a specified number of weeks in the summer preceding their senior year in the employment of some firm in one of the larger cities of the metropolitan area." Field trips also are made to business firms to afford the students practical study. . . . The twenty-second annual meeting of the National Council of Geography Teachers will be held in the Hotel Chase, St. Louis, Mo., Friday and Saturday, December 27-28. . . . The "junior crusade for decent reading," a nation-wide organization initiated by *The Catholic Boy*, national publication for Catholic youth published in St. Paul, Minn., in an effort to abolish immoral magazines and newspapers, will swing into action immediately. An attempt will be made to enroll every Catholic boy and girl between the ages of 10 and 18 in the crusade. . . . Approximately 200 Catholic leaders in the field of leisure time guidance of youth attended the sixth annual Eastern Regional Conference of Knights of Columbus Boys' Workers held in New York November 17. . . . At the invitation of the Most Rev. John Francis Noll, Bishop of Fort Wayne, St. Mary's College of Notre Dame, presented a "Pageant of Peace" on November 17, at the National Council of Catholic Women's convention in Fort Wayne. . . . Plans for extensive developments, including the construction of several new buildings and expansion of scientific and graduate research, were outlined by the Rev. John F. O'Hara, C.S.C., president of the University of Notre Dame, in a report to the board of lay trustees made at the semi-annual meeting on the eve of the Notre Dame-Northwestern

football game. The proposed construction will involve the expenditure of more than \$700,000 for two new residence halls, a biology building, and a faculty house. This is in addition to \$315,000 spent in the past year for a new students' infirmary, the remodeling of Howard Hall, and landscaping of a large section of the present campus. . . . The Catholic High School Typist Association, organized in Hays, Kans., in 1933 with the approval of the Most Rev. Francis J. Tief, Bishop of Concordia, now has membership in 30 schools and has become nation-wide. At a meeting held at St. Joseph's College and Military Academy plans for the annual typist contests were discussed. The association sponsors two contests each year and prizes are awarded to the winners. . . . The annual intercollegiate essay contest conducted in the Jesuit institutions of the Chicago and Missouri Provinces will close on December 9. The topic chosen for this year's contest is "The Catholic Graduate and the Communist Movement in the United States." . . . Presidents and deans of colleges in the eastern regional unit of the College Department of the National Catholic Educational Association held a luncheon meeting in Atlantic City, Friday, November 29. Invitations were sent to 52 colleges. Arrangements were in charge of the Very Rev. Edward V. Stanford, O.S.A., President of Villanova College. Similar meetings will be held during the year in the south, west and middle-west. . . . Rosary College, River Forest, observed Founders Day November 4. The Universities of Wisconsin, Illinois and Iowa participated in the celebration which commemorated the centennial of the coming of Father Samuel Mazuchelli into the territory of Wisconsin, Illinois and Iowa. . . . An opportunity to share in awards totaling \$2,500 is offered to amateur and professional sculptors throughout the country who enter the Twelfth Annual Competition for Small Sculptures in White Soap announced recently by the National Soap Sculpture Committee, 80 East 11th St., New York. A jury of award composed of eminent artists and sculptors will select the prize winning pieces in the contest which closes May 1, 1936. . . . The second edition of *A New Angel* by Rev. M. Helfen is a fall, 1935, publication of The Catholic Dramatic Movement, 1511 W. Wisconsin Ave., Milwaukee, Wis. Because of repeated requests this play in one act for small girls has again been made available to the public.

MEETING OF DIOCESAN SCHOOL SUPERINTENDENTS

Problems incidental to the administration of Catholic school systems throughout the United States occupied the attention of the Superintendents' Section of the National Catholic Educational Association at a two-day session in New York, November 13 and 14. Thirty dioceses were represented.

The Superintendents were received by His Eminence Patrick Cardinal Hayes, Archbishop of New York, and were addressed by the Rt. Rev. Msgr. Michael J. Lavelle, chairman of the school board of the Archdiocese.

A resolution reaffirmed the "deep interest of the Superintendents in the teaching of religion in our Catholic schools." Religion, it was stated, should inform the whole curriculum.

"The Superintendents," another resolution stated, "are interested not only in the education of students enrolled in the Catholic schools but also in the religious formation of those Catholics who, for various reasons, are registered in public and non-Catholic institutions. In order to solve this grave and present problem a definite school organization, an intelligently planned course of study, and adequately trained teachers are necessary. Since high school pupils are especially beset with many dangers to their faith and morals, special efforts must be put forth to secure their regular attendance at religious instruction classes, study clubs and discussion groups."

The Superintendents also voiced concern over the effects of the economic depression upon the condition of the schools and over the heavy financial obligations faced by those responsible for Catholic education. They expressed sympathy with the efforts of those who are seeking, in various parts of the country, to obtain a share in the public funds in behalf of Catholic education either through direct subsidies to Catholic school children, or through the extension of school bus service, medical care, and the furnishing of textbooks to pupils.

Sorrow was expressed at the death of the Most Rev. Philip R. McDevitt, Bishop of Harrisburg, "whose death deprives the Church of one of its most ardent promoters of the cause of Catholic education; the parish school department of a past president, and the Superintendents' Section of a former chairman whose advice and counsel were frequently sought."

REVIEWS AND NOTICES

An Introduction to the Philosophy of Education, by Michael Demiashkevich, Ph.D. New York: American Book Company, 1935. Pp. 449. Price, \$2.50.

Modern educators are practically one in their insistence upon the need of a guiding philosophy for the teacher if his work is not to degenerate to the level of an ordinary craft. They insist, moreover, that it is incumbent upon the teacher to formulate his own philosophy in the light of his personal thinking instead of accepting a ready-made theory worked out by someone else. Yet, when they undertake to assist the inquiring reader in his search for a philosophy, they cannot avoid the natural tendency to lead his steps along the pathways they themselves have trod. While, therefore, a volume dealing with the philosophy of education may profess to be a purely objective presentation of various views from which the reader is invited to select, in reality it can never be such, any more than a history worthy of the name can be merely a colorless record of deeds and events. Dr. Demiashkevich's work is no exception, despite the Editor's statement in his "Introduction." It is true that the author writes "without dogmatism"; but it is none the less true that he has arrived at certain convictions on the subject of education which he is desirous of sharing with his readers. He accepts the responsibility which Chesterton says every real educator should assume, viz., that "of affirming the truth of our human tradition and handing it on with a voice of authority."

Doctor Demiashkevich's adherence to this human tradition is apparent throughout his whole work. Thus he rejects as unscientific the pretension of the naturalistic school to reduce education to a matter of tests and measurements and restores it to its rightful place among the social sciences, the *Geisteswissenschaften*, which have their own special methods of investigation and their own laws. He exposes the materialistic and evolutionistic philosophy underlying much of the so-called "New Education." He denies the contention of the Behaviorists that they have established a satisfactory basis for a philosophy of life and of education. He questions the over-emphasis of the

Progressives on first-hand experience and discounts the values they assign to manual training. He asserts the necessity of a systematic, sequential curriculum which, while not ignoring the interests of the child, shall provide him with the fundamental items of his social inheritance. He proclaims the existence and validity of permanent moral values and demands, like President Lowell, that we "hold on to the eternal thread that runs through all changes that occur." He reinstates discipline and competition in the school, maintaining that they are essential factors in the formation of character. He defends the use of examinations and warns us of the exaggerated claims of the new type tests. He points out the absurdity of any plan for social reform that is not based on the reformation of the individuals who constitute society. He questions the competency of the school to inaugurate a new social order and notes how the advocates of this movement are practically all convinced that the new order must be communistic. He maintains that genuine progress is possible but that its realization is dependent upon the effort and the will of man. He advocates a program of education for internationalism to offset the evils, so manifest today, of narrow nationalism. He shows the absurdity of neglecting the training of leaders for a democracy in the attempt to maintain a system of education that is based upon a mistaken concept of equality of opportunity. In a word, Dr. Demiashkevich is definitely on the side of the Humanists, if not exactly on the side of the Angels. For that reason his work will serve as a splendid antidote to the virus of materialism that is today poisoning the minds of so many American teachers.

Considering the genuine satisfaction the reviewer has obtained from the perusal of this volume, he regrets the necessity of disagreeing on some points with the author's conclusions. One of these is his estimate of Scholasticism; the other his "whole-hearted approval" of Durkheim's philosophy of civilization. Space does not permit a discussion of his views, which, for that matter, would perhaps serve no very useful purpose. Suffice it to say that he has missed much of the spirit of Scholasticism and that Durkheim's sociology does not agree with the social philosophy espoused in this very book.

EDWARD B. JORDAN.

Social Science Research Organization in American Universities and Colleges, by Wilson Gee, Ph.D. New York, London: D. Appleton-Century Company, 1934. Pp. ix+275.

Dr. Gee's book is not easy reading. It is packed with the details of a certain phase of university administration as supplied by questionnaires from 539 institutions and by personal visits to 19. But, although the content of the book is dry enough, it is, nevertheless, very highly significant; for it deals with research, and research is, now and always, the essential element in graduate education.

It is evident that no university can competently train its graduate students unless a good proportion of the faculty are actively engaged in original work. It is equally evident that no university can ever become *great* unless at least a few of its faculty members are doing really outstanding research. Good administrative organization is useful in a graduate school; but it cannot supply the place of original research among the faculty.

These facts are sufficiently evident, but they are sometimes met by a rather passive attitude on the part of university executives. These men will admit that they are responsible for the routine underlying the university's contact with the student—admission requirements, courses, examinations, and the like—and they pride themselves on the efficient carrying out of this routine. But they often declare themselves helpless before the question of faculty research. They accept responsibility for stimulating the graduate students to do good research in their dissertations; but they seem to regard faculty research as something essentially different. They look on it as a sort of Act of God.

Dr. Gee's book gives the lie to this *laissez-faire* attitude. For the restricted field of the social sciences, it proves that university administrators can and do stimulate research when they care to take the trouble to do so. Not that Dr. Gee is overenthusiastic about the present situation! He realizes as well as anyone else that research in our American graduate schools is underemphasized in favor of more spectacular achievements—increased enrollment, athletics, buildings. But he does show that those institutions who take research seriously are getting results.

There is no space here for a detailed consideration of the means of stimulating research. The most fundamental thing seems to be to have some sort of a central agency responsible

for the administration of whatever research organization is to be set up. In the larger universities the tendency is to set up a permanent bureau for this purpose. In the smaller institutions a committee of professors usually suffices.

The activities of such an organization are various. Perhaps the most fundamental is to make a survey of research accomplished, in progress, or planned. Such a survey is naturally a prerequisite for any future planning. The central agency is next often made responsible for the distribution of whatever research funds are available. Where these funds are ample, the stimulation of research is naturally simplified; but even small funds have proved very helpful. The prospect of the grant of even a hundred dollars to assist in publication may have a disproportionate effect in encouraging a low-salaried instructor to undertake original work. The reduction of teaching load, or even temporary relief from teaching at all, is another common-sense measure often adopted. In addition to these things the larger research bureaus often furnish office space, technical and clerical help, equipment and funds to the research worker.

It may be objected that all this costs money and that many of our institutions lack money. This objection is only partly true. American colleges and universities have money for elaborate buildings, money for expensive football coaches, money for landscaping their grounds. Is it really true that our institutions lack funds for essential functions? Or is the truth rather that research is not regarded as an essential function? Besides, money is not the whole story. After his careful survey Dr. Gee is convinced from the experience of certain institutions that an appropriation of even a few hundred dollars plus a generous amount of good will can accomplish wonders. Where there is a will, there is often a way. The trouble is that too many educational executives are more concerned about their enrollment figures than they are about the stimulation of research among their faculties.

PAUL HANLY FURFEY.

An Essay Toward a History of Education, by W. Kane, S.J.
Chicago, Ill.: Loyola University Press.

The history of education is an important study not only for the technical student of education but for the general reader as

well who aims at being a cultured man. The Catholic student and teacher have every reason to take an interest in the history of education written from the Catholic viewpoint both as a source of information and as a statement of the doctrine and the aims of the Catholic Church in regard to the large subject of education and the important part played by the Church in educational development since the beginning of Christianity.

At the present time we have three works in the English language in the History of Education written by Catholic historians. The pioneer author is Monsignor McCormick of The Catholic University. Since the publication of his book, three volumes dealing with Christian education have been published by Pierre J. Marique of Fordham University. The third work is the present volume under discussion by Father Kane, S.J.

This work deals chiefly with educational development in the Western World. The author insists, from the outset, and rightly so, that the history of education is not merely a history of the school. In modern thought he contends that the school has all too often come to stand for the whole of the educational process. The organization of early peoples shows that they did have schools, but life itself was then as it is now the great school. Each new generation faced the problem of living under the guidance of those who had a larger experience of living. Education is a larger affair than schooling and the value of education is measured both by man's nature and by his conditions of life. No study of education can exclude all thought of the ulterior purposes of life. The goal of all human education includes more than the present.

The sixth chapter which deals with the influence of Christianity on Western education is significant. The Incarnation of Jesus Christ affects very particularly the history of education. Christ is the New Ideal and He remains the greatest single influence upon our Western civilization. Christianity gives the new version of truth, the new supernatural aim and holds out new helps. Christians must make use of these helps for finer achievements. The influence of the Christian ideal upon the current needs of life and the relation of the educated Christian to this world and the world beyond are topics discussed in this chapter which receive an intelligent treatment at the hands of the author.

The larger portion of the volume of necessity deals with Chris-

tian educational development during the Middle Ages; the educational aims of the classic Renaissance; and the effects of the Reformation upon education in general and upon school education. In the modern period from the sixteenth century onwards school education together with educational theorists and theories are discussed. "Democracy" in Education is given a chapter to itself in which are set forth the fallacies as well as the excellences in "democracy" together with the attitude of Christianity toward the new "democracy." The remaining part of the book is given over to an analysis of modern school systems, school education in the Americas and educational agencies other than schools in the nineteenth and twentieth centuries.

The present work is a comprehensive survey of the history of education. The copious bibliographical notes to be found at the end of each chapter should prove most beneficial to the student of educational research. These bibliographical notes indicate that the author was quite familiar with the literature of his subject before he undertook to write in this particular field. According to the author the book is not a complete treatise on the history of education. It is not his intention that his readers should confine their study to these pages. Rather does he hope that the book will attain its chief purpose by suggesting to the student and teacher a further inquiry into the many problems of educational interest that go far back in history for their origin.

FRANK P. CASSIDY.

History of American Biography, by Edward H. O'Neill. Philadelphia: University of Pennsylvania Press, 1935. Pp. ix+428. Price, \$4.00.

Mr. O'Neill's profuse book is a history of biography in this country for the period between 1800 and 1935. Diaries, journals, and autobiographies are eliminated from the discussion. This study is the first comprehensive account of the subject ever published. In the Preface the author explains his good reasons for not considering seventeenth and eighteenth century material of this type. Why then does he insert in the bibliography a number of titles of biographies published before 1800? Professional pains are taken in the Introduction to classify the various types, after a definition of the term biography, suitable to the author's preference, is given. This part, clogged with a sort of

professorial condescension to the undergraduate mind, is of slight value. As a serrated cliché the author's definition of biography is almost unique.

Although the Preface offers obliging admissions and explanations about the arrangement of the cumbrous data at the disposal of the author, not every reader will agree with Mr. O'Neill's blithe assurance when he concludes: "The arrangement is the best that could be made, considering the wide variety of the material." The Introduction is followed by three chapters divided in this order: 1800-1860, 1860-1900, 1900-1918. Part II leaps out of the lanes of time to wander in the woods of fame devoted to Lincoln and Washington. To put the study of the biographies of the First President last is to reverse chronology. American biography from 1918 to 1935 receives five chapters to complete Part III. In a sort of overgenerous eagerness to remind readers of late books, the last chapter of all, "Today," was added to the manuscript, although "the body of the text was finished in January, 1934." A number of biographies that appeared before January, 1934, strayed into this last chapter, books like Agnes Repplier's *Junipero Serra*, Fairfax Downey's *Richard Harding Davis*, John C. Fitzpatrick's *George Washington Himself*, and Eliott Ross's *Newman*. Mr. O'Neill has not been fair to himself.

An account of the clerical, literary, and political biographies written between 1800 and 1860 is offered in the first chapter, a short one. Parson Weems, William Dunlap, Washington Irving, William Gilmore Simms, and Jared Sparks receive serious consideration. There is welcome information on the first biographies of Jackson, Clay, Webster, and Calhoun. As Mr. O'Neill shifts his attention from books to authors, from writers of biography to the biographies they produced, it seems the chronological plan creates and sustains its peculiar difficulties. And without wrangling with him for his omissions, a scholarly absorption in American Biography is not needed to notice competent writers absent from his pages. Benjamin Drake (1795-1841) and John Milton Mackie (1813-1894) wrote, valuable lives that belong to the sphere of this history's first chapter. Mr. O'Neill mentions neither. The former's *Life of Black Hawk* (1838) went through several extensive editions; his *Life of Tecumseh* was popular too. Drake was a scholar. Mackie found his subjects less near

home. His *Life of Leibnitz*, adapted from Guhrauer, is a bit unusual for 1845. With the *Life of Schamyl, the Circassian Chief* and the *Life of Tai-Ping-Wang* Mackie extended the horizon of American biography. William Allen, author of "our first biographical dictionary" is relegated to the bibliography. Let it be said here at once, there is nowhere a reference to the new *Dictionary of American Biography*. Mr. O'Neill in the text mentions no life of Zachary Taylor. There must be some explanation for the unbelievable number of copies sold in 1848, and afterwards, of Benjamin Perley Poore's *Life of Zachary Taylor*. And what of Poore's other biographies? Not a word. Why the failure to mention Robert Tomes or John Watts De Peyster, when the latter's *Life of Leonard Torstenson* became in 1855 a matter of international acclaim? From the books not considered, as well as from those the author thought worthy of inclusion, the striking feature of these six decades is the popularity and diversity of biography in this country. Some material that Mr. O'Neill leaves out has historical significance of the kind that readers and students, less familiar with the subject, might appreciate, if they were informed of its existence and value as part of our biography before 1860.

From 1860 to 1900 first attention is paid to the literary biographies written to honor our men of letters from Irving to Holmes. In the discussion of the "American Men of Letters" series appropriate praise goes to McMaster's *Franklin*, Trent's *Simms*, and Mims's *Sidney Lanier*. On page 55, as campaign lives are mentioned, Mr. O'Neill says: "I have found . . . none of either Breckenridge or Bell." Two of Breckenridge exist; one from 1856, the other for 1860. "The Public Record and Past History of John Bell" (1860) seems to be the only one for Bell. While mentioning a group of lives of public men, the author lifts Hamlin Garland's *Ulysses S. Grant* (1898) high with this tall praise: "Garland's biography is the best one written in the nineteenth century and perhaps in the twentieth." This enthusiasm meets an equally superlative remark on page 107: "The most distinguished of the Grant biographies is Owen Wister's *Ulysses S. Grant* (1900)."

It will be kind to warn readers that Mr. O'Neill is fascinated by the critical terms, "the best," "important," "the most important." Parton's *Andrew Jackson* is "one of the best biog-

raphies written in the nineteenth century." Parton is "one of the most important biographers in America." The "American Statesmen Series" is "the most important group of political biographies published in America in the nineteenth century." In the Lincoln chapter frisky sway is allowed these neat assertions.

"Professor Stephenson's is one of the most important of all Lincoln biographies" (p. 138).

Barton's life "is one of the most important books on Lincoln that we have" (p. 139).

Beveridge's "is the best formal account of Lincoln that we have" (p. 147).

Herndon's "book is the most important single contribution to our knowledge of Lincoln's life" (p. 129).

Almost two-thirds of this history studies modern biography. Mr. O'Neill considers the influence of Strachey, Ludwig, and Maurois on American writers, before he bestows his talents generously on an enormous accumulation of biographies from 1918 to the present. Agnes Repplier, Dr. Peter Guilday, and Father Elliott Ross are applauded with stimulating liberality. Attention is called to the biographies from the pen of Robert P. Tristram Coffin, and to the purpose actuating the productions of Donald Barr Chidsey. To Henry Dwight Sedgwick, Thomas Boyd, and David G. Loth appreciative pages of splendid approval are given. Gamaliel Bradford is almost lost in the commotion of books and authors surrounding him. S. Guy Endore may be as supreme as Mr. O'Neill says; and Edward C. Wagenknecht may be more significant than the criticism leveled at his books here. Do Professor Pelham Edgar or Francis Hackett come within the qualification of the term "American?" In spite of all the good things in this third part, it is a pity, considering the dottle Mr. O'Neill strews along the way and in the bibliography, that he did not see fit to remember Frederic Bade's *John Muir*, Royal Cortissoz's *John La Farge*, R. G. Thwaites' *Daniel Boone*, Alice Brown's *Louise Imogen Guiney*, John E. Kelly's *Pedro de Alvarado*, E. I. McCormac's *James K. Polk*, or F. R. Taylor's *Life of William Savery of Philadelphia*, and others.

The amount of labor involved in a work of this kind compels admiration for the author's resistance to fatigue, for his courage, his honesty, and his pioneering spirit. Credit for his efforts will remain to Mr. O'Neill's advantage. It is not easy to be the first

in anything, and he is first in the field as a historian of our biography. With artistic attention to typographical details the publishers have done all they could to assure the success of this history. It deserves a widespread sale.

DANIEL S. RANKIN.

Four Latin Plays of St. Nicholas, by Otto E. Albrecht. Philadelphia: University of Pennsylvania Press. Pp. 160. Price, \$2.00.

The author has been careful to make this little book as interesting as it is scholarly. No parched complacency peculiar to the clerisy is here. Professor Albrecht has written a sensible and appealing study of four plays from the Fleury manuscript (MS Orléans 201) dramatizing legends of the third century Saint Nicholas—*Tres Filiae*, *Tres Clerici*, *Iconia Sancti Nicholai*, and *Filius Getronius*. After a description of the manuscript and an account of the published and unpublished portions, there are first-rate sections with a summary of all that is conjectured or known about its date and the place of composition. In the chapter, "The Life of St. Nicholas and Development of His Cult," a delightful background of fact, separated scrupulously from fancy, prepares the reader for a detailed analysis of the plays. Unexpected bits of humor quicken the study of the sources of these medieval dramas, when the author gathers the items of interest from all other versions of the legends. Each of the plays is examined for its characteristic versification.

Because Dr. Albrecht is a musician of distinction there is added authority in his explanation of the music of the plays. He stresses a fact overlooked by literary historians: "No adequate appreciation of the medieval liturgical drama is possible until the musical text is generally available and its origins explained, any more than one can get the full flavor of the art of the troubadours without hearing the music along with the poetry."

Students of the medieval drama will welcome the variant readings supplied with the original texts of the four plays. The bibliography includes all the works referred to in the text—an extensive and carefully selected list. The index is full. No detail seems overlooked by the publishers in their care to make this book a model of printing and binding.

DANIEL S. RANKIN.

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Educational

Anuario Guia De La Educacion y Enseñanza Catolica En España. Publicaciones La Federacion de Amigos de la Enseñanza. Madrid: Excluswa De Venta: Ediciones "Fax" Plaza De Santo Domingo, 13, Apartado 8001. Pp. 359. Precio, 5,00 ptas.

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Fenton, Jessie C., Murray, Margaret E. and Tyson, Dorothy K.: *The Delinquent Boy and the Correctional School.* Claremont, Calif.: Claremont College Guidance Center. Pp. 182. Price, paper, \$1.50; cloth, \$2.00.

Fontainerie, F. De La, Trans.: *The Conduct of the Schools of Jean-Baptiste de la Salle.* New York: McGraw-Hill Book Company, Inc. Pp. xiv + 242. Price, \$1.50.

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Ingram, Christine P.: *Education of the Slow-Learning Child.* Yonkers-on-Hudson, New York: World Book Company. Pp. xii + 419. Price, \$1.80.

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Baier, David, O.F.M., S.T.D.: *Catholic Liturgics*. Translated from the German of Richard Stapper, S.T.D. Paterson, N. J.: St. Anthony Guild Press. Pp. x + 369. Price, \$3.15.

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Burkhard, O. C.: *Vier Kleine Lustspiele*. Boston: D. C. Heath and Company. Pp. v + 212. Price, \$1.12.

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Greenberg, Jacob, and Klafter, Simeon: *Elements of German*. Garden City, New York: Doubleday, Doran and Company, Inc. Pp. xi + 340. Price, \$1.40.

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Logsdon, Mayme I.: *A Mathematician Explains*. Chicago: The University of Chicago Press. Pp. xi + 175. Price, \$2.00.

Northup, George Tyler, Ph.D.: *Selections from The Picaresque Novel*. Boston: D. C. Heath and Company. Pp. ix + 267. Price, \$1.12.

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